843 they frequently massage her. During the last months before the birth the young woman generally goes back to her mother. The older relatives of the mother function as midwives and are by no means inefficient. By rising too soon, however, 846 the mother unfortunately exposes herself to danger and diseases among women are consequently not unusual. The 851 christening lies in the hands of the father. In olden days 551 every child received a Nama name reminiscent of the circum- 843 stances just antecedent or subsequent to the birth, but the 642 Christian Nama have given up this custom, and Biblical and European names are very general lately. The midwife who assists at the birth often gets a present which consists of two goats when a boy is born; when a girl is born, this is reduced by half.

857 5. It is held that the adolescent girl will very soon be a 871 help to her mother, and boys have to look after the herds from their very early youth. In this matter the school has to fight many a fight with the parents, who do not realise that, in order to make progress, the child has to attend classes regularly. The mother always regards it as more proper to employ the girl at home, and when a goat is lost, it is much more important to send the boy into the pastures to look for it than that he should attend school. But a change has taken place in this respect and the Nama now learn to understand that a regular attendance at class will be of importance to the child in later years.

841 6. When at the age of 12-14 years the first menstruation sets in with adolescent girls, the whole family celebrates the occasion. In a corner of the hut which is separated from the rest of the room by means of a curtain, the girl is isolated and adorned with all sorts of ornaments by the feminine members of the family. A festival day is appointed, and in families where old customs are still adhered to the girl is given fresh cows-milk to drink. The milk must come from a cow that has its first calf. If this cow does not die during the days of the menstruation or if she does not get ill, the girl is harmless. But if the cow should die it is proof that [784] this girl possesses special powers, and she dare not drink milk from the herd again during the days of menstruation lest she imperil the herd.

[754] Her menstrual blood is looked upon as effective poison which, when dry, they rub from the clothes and mix with [757] hated people's food in order to kill them. The blood of the harmless girl on the other hand is used as medicine for sexual diseases amongst men.

513 7. The brothers and sisters call one another by their names. 576 The parents are also accustomed to calling their children by their names unless they prefer to call the little sucklings "Little Father" or "Little Mother." But children are not allowed to call their parents or their parents' elderly relatives

177 Nama war afterwards, which caused such heavy losses on both fighting sides cannot be regarded as a revolt against civilisation. The chiefs had sold extensive portions of their pastures; farmers had settled at the best waters; the hunting areas were ruined; the common man felt himself specially restricted and the chiefs and councillors felt that the scope of their powers was narrowed. The policy of the Government representatives to treat the chiefs with marked distinction whenever opportunity offered did not alter things at all. Seeds of discontent gathered and, when a spark fell, the fire of war blazed up.

178 5. These times belong to the past. More than the Herero, has the Nama perceived that the Wheel of Fate does not allow itself to be turned back by force. Great reserves have been allotted to loyal tribes, the old and those unable to work, by the German and Mandated Governments, and these territories are inalienable. The strong and healthy have good opportunities for work and for earning their bread all over Namaland. As formerly the mission still sees to the maintenance of the community life and the cultivation and development of their inner life. What a community in Namaland implies is only known to him who has studied the old history of that tribe without community life.

178 671 More than 12,000 members of the Nama tribe have already become members of the Christian communities. The youth are educated in numerous schools, and although they have no compulsory education, yet they have made notable progress. The Government supports these missionary schools in such a way as was impossible for the Missionary Associations. The Government further has these Nama schools inspected by its inspectors and supports the work of training and developing the native teaching staff.

006 6. Only we must not expect too much. A nomadic tribe cannot be changed to a civilised nation within the short period of one century full of wars and crisis of war. Yet the Nama is proof of the fact that loyal and uninterrupted work in this direction is not futile!